1: Rivers E-5 (ca. 1901-02) 1906 Toda

173 replied, "*Pïilmâv tars pògh udisvichi*"—"On the sambhar skin
773 blood is lying." Erten replied, "*Aroth pun pârs Pâlmän*
776 *kwark putvai, nadrtivadr*"—"Take sixty vessels of milk to the wood of Palmän and pour out." So the *wursol* took sixty *pun* of milk and poured it out in the wood as Erten had ordered him.

Then since Kwoten had gone away, Erten did not want to live any more; he took a large creeper called *melkudri*, and tied it round his neck and tried to strangle himself, but when he pulled the creeper it broke into several pieces. He was much disappointed, but took another kind of creeper called *kakkudri*, but this broke in the same way. He then tried *teinkudri*, which also broke. Finally he took *kakhudri*,[1] and with this he succeeded in strangling himself. Then the *wursol* and all those who had helped in pouring out the milk
[762] also strangled themselves with *kakhudri*. Since this time it has been a custom among the Todas to commit suicide by strangling.

[788] Kwoten and Terkosh are now living on two hills near Pòni, which face one another, and Erten has also become a *teu* and lives on a smaller hill near those of Kwoten and Terkosh. Whenever a Toda sees Kwoten's hill for the first time, he lies down on his right side and sings twice the following words: "*Seizâr zon, Kwoten âr zon, Seizâr zon, Terkosh âr zon.*" I could not discover the meaning of these words, and fancy that the Todas themselves do not know exactly what they mean. It is possible that *âr* is the word meaning six.

The history and fate of Teikuteidi, the second brother of Kwoten, has been given in the story of Kwoten. He belonged to Taradr, and according to one account the *kugvalir* of that
[735] place were sent to him. Very little is related about the third brother, Elnâkhum. He had 1,800 buffaloes, but though he had so many, he was always going to other Todas and saying "I have nothing to milk; lend me a buffalo to milk," and all his life he used to beg. It is owing to his example that the Todas have begged ever since, and are not ashamed to do so even when they are rich.

[1] This is a creeper used in the funeral ceremonies.

7: Thurston E-5 (no date) 1909
AW60 Toda AW60

others who had been employed, not with conspicuous success, on planters' estates. The Todas consider it beneath their dignity to cultivate land. A former Collector of the Nilgiris granted them some acres of land for the cultivation of potatoes, but they leased the land to the Badagas, and the privilege was cancelled. In connection with the Todas' objection to work, it is recorded that when, on one occasion, a mistake about the ownership of some buffaloes committed an old Toda to jail, it was found impossible to induce him to work with the convicts, and the authorities, unwilling to resort to hard remedies, were compelled to save appearances by making him an overseer. The daily life of a Toda woman has been summed up as lounging about the mad or mand (Toda settlement), buttering and curling her hair, and cooking. The women have been described as free from the ungracious and menial-like timidity of the generality of the sex in the plains. When Europeans (who are greeted as swāmi or god) come to a mand, the women crawl out of their huts, and chant a monotonous song, all the time clamouring for tips (inām). Even the children are so trained that they clamour for money till it is forthcoming. As a rule, the Todas have no objection to Europeans entering into their huts, but on more than one occasion I have been politely asked to take my boots off before crawling in on the stomach, so as not to desecrate the dwelling-place. Writing in 1868, Dr. J. Shortt makes a sweeping statement that "most of the women have been debauched by Europeans, who, it is sad to observe, have introduced diseases to which these innocent tribes were once strangers, and which are slowly but no less surely sapping their once hardy and vigorous constitutions. The effects of intemperance and disease (syphilis) combined are becoming more and more

13: Peter E-5 (1939, 1949) 1963 AW60 Toda AW60

[Melgarsh Village]

159 621 mainly sitting in the sun or, when it rains during the monsoon, in the house in which she lives. She is remarkable for a protruding front tooth; the children do not go near her, and she occasionally receives visitors of her own age from other *mads*.

[614] [754] (2) KARNOZ: Aged sixty, he is the chief of the Melgarsh clan. A sly, nasty old man, he is reputed, as I have said, to be a *pili* (sorcerer) and is universally disliked and feared, even by his own brothers. I have already told the tale of how he became head of his *modol* by ruthlessly eliminating Ujar and his family (see p. 266).

(3) Kupidz: She is a white-haired widow who, after the deaths of her husbands and children, has returned to live out her remaining years with her brothers and their family. She is a most charming person, always with a smile on her face, partaking of the life of the *mad*, doing odd jobs here and there to help, and is a great favourite of the children, whom she loves. She is an inveterate beggar, and is always coming to [735] [123] me for clothes, spectacles (for her bad eyes), medicine and *bakshish*; but she is so jolly and nice about it that I find it very difficult to say no to her.

(4) PADS: Two years younger than Karnoz, his elder brother, he is of a shy and mild disposition. He is a gardener in the Ootacamund [464] Botanical Gardens which occupation is somewhat of a departure from Toda tradition. He, nevertheless, does not give up his pastoral duties, and takes an active part in tending the buffaloes with the others, outside his working hours. For his work in the Botanical Gardens, he will dress [291] in non-Toda clothes, but every evening on coming back to the *mad* he dons the tribal *putkili* without which he would not dream of carrying out his Toda obligations. He is now the head of the family, Karnoz having taken a new young wife, and it is obvious that Silidz and the children look upon him with affection, if not perhaps with much consideration.

(5) Silidz: She is a hard-working housewife, worn and withered prematurely by too much devotion to her domestic duties. She is fifty-five, but appears older. She is always busy about the house, cooking meals, fetching water, stitching the clothes of the others, even feeding the pariah dogs on left-over scraps of food. It was with the greatest diffficulty that [124] I was able to interrogate her, as she always pleaded that she had no time to spare for me. She is, however, of a charming disposition, never complaining and always willing to do anything which is asked of her, even by the small children who quite scandalously take advantage of her good nature.